

AN  
EXHORTATION  
To TRUST in  
G O D,

And not to Despair of his

H E L P

*And fall from Him, in this dark Time of Popery  
that is coming upon the Church.*

---

Written by Digby Bull M. A. and late Rector  
of Sheldon in Warwickshire.

---

L O N D O N,

Printed for the Author, and are to be Sold by  
*John Whistock* near Stationers-Hall. 1695.

EXHIBITION

THE

OF

THE

OF

OF

OF

OF

OF

---

 Isaiah XXVI. IV.

*Trust ye in the Lord for ever : For in the Lord*  
**JEHOVAH** *is everlasting strength.*

**S**UCH is the uncertainty and instability of this restless world at all times, that we can place no Trust and Confidence therein, nor in any of our Possessions and Enjoyments here below, having but an uncertain Tenure of them at the best, and may be soon dispossest and turned out of them. And so waving and unconstant is our Condition here, that we must confess with the Patriarchs of old, that we are like strangers and pilgrims and wanderers here upon the earth, and have no fixed and sure Abiding here, or any Rock wherein we may securely repose our Hopes and Confidence. Nor does it seem to be the will of God that we should be placed in such a sure and secure condition here, lest we should be like the *Jews*, of whom it is said in that Song of *Moses*, Deut. 32. 18; *Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee*: And too great a security here will be apt to make us like them, and to do so too. For the greater exercise of our Faith and Trust in Almighty God do we seem to be placed here in a more unsettled and mutable condition, wherein we are like some times to be exposed to great Straits and Dangers and Necessities and Wants; and wherein we shall stand in great need of the Divine Help and Assistance of Almighty God; and are in an especial manner then to call upon him for it, and to trust in and rely upon him; and shall then be sure to find him ready to succor and help us, so far as he sees it to be convenient for us, and so far as shall be sufficient for us. And through the great wickedness and corruption

of Mankind and the sinful Children of this World, is our Condition here like to be the worse, and we must expect some times to be exposed to great distress and hazards, and to have our very Lives perhaps too to lie at the Stake, and shall here find no help nor succour to deliver us from our Fears and Dangers, but must have recourse to Almighty God alone for help and deliverance from all our Distresses and Hazards whatsoever. And now have we cause to expect great Trouble and Perplexity, and that we must undergo the peril of losing our very Lives; and shall have more than ordinary cause to fly to Almighty God for Refuge and Help and Protection: For I am confident that the time is now nigh at hand wherein Popery will prevail over the Protestant Church for a time; and we must expect very sharp threatenings from the Papists when they have once gotten the upper hand. And therefore have I made choice of these words of the Prophet for the Subject of my present discourse, wherein all the true Servants of God are exhorted to put their Trust and Confidence in Almighty God at all times; and are assured that they shall find him a never-failing Refuge to all such as have recourse to him and rely upon him. *Trust ye in the Lord for ever: For in the Lord Jehovah is everlasting strength.*

In these words then we have these two parts;

I. An Exhortation or Command to trust in the Lord at all times. *Trust ye in the Lord for ever.* And

II. The reason wherewith this Exhortation and Precept is backed, and why we should do so; and that is because of his sure and certain Help and Assistance at all times: *For in the Lord Jehovah is everlasting strength, or the Rock of Ages,* as it is in the margin, and in the Hebrew.

I. An Exhortation and Command to trust in the Lord at all times.

God requires this of us, both as a Duty towards him, that we should firmly rely upon his word and promises, and place our whole Trust in him at all times; And also for our own support and comfort, and to cheer our heavy hearts in all times of Distress, (especially such as this which is now coming upon us;) That we should then rest and depend upon him for his divine Help and Assistance, and



and securely place our Confidence in him, with full assurance that he will not then forsake and fail us. And

*First*, We are hereby taught to put our Trust and Confidence in no other, and to rely upon and confide in nothing else. In being commanded to trust in the Lord *Jehovah*, we are tacitly hereby forbidden to trust in any other God, or to place our trust and confidence in any thing else besides him. And this is the first Commandment of the Decalogue, that we should have no other Gods before him. But in placing our chief trust in any thing else, we perform an high act of religious duty thereto, and give God's honour and due to another, and do hereby in a great measure make it a God. And we may see that we are forbidden by positive commands to trust in any thing else besides Almighty God, and that a Wo and Curse is pronounced against such, and that they are like to find no good in so doing.

We are forbidden to trust in Riches, and to place our Confidence in our worldly wealth and earthly treasures. *Charge them that are rich in this world* (saith St. Paul to Timothy, 1 Tim. 6. 17) *that they be not high-minded, nor trust in uncertain riches; but in the living God.* This is but vain confidence to place any trust in them, as the Apostle here sheweth. And saith Solomon, Pro. 23. 5. *Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle towards heaven.* It is great folly, as well as sin, to rely upon them: For, as he saith Prov. 11. 28, *He that trusteth in his riches, shall fall.* And in no stead in the needful time of trouble will they stand him in, that relies upon them, as Solomon also sheweth. Prov. 11. 4. *Riches profit not in the day of wrath.* When there is the most need afall, these will then signify nothing to a man's safety and security. And in this dark time which is coming upon us, I conceive, that they will rather add to the sorrow and misery, than to the comfort and safety of such as are the great Masters of them. And to dissuade us the more from trusting in them, and to shew us the great mischief in so doing, we may take notice of what our blessed Lord hath said, viz. That such as do so shall very hardly enter into the Kingdom of Heaven, and are in great danger of perishing eternally. Mar. 10. 23. *And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into*  
the

*the Kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them; children, how hard is it for them that trust in riches, to enter into the Kingdom of God! It is easier for a camel to go thorow the eye of a needle, than for a rich man to enter into the Kingdom of God. By trusting in these, men are like to block up the path of Life against themselves. We are strictly forbid, we see, to trust in riches, or in any worldly wealth and earthly treasure.*

And we are also forbid to trust in an Arm of Flesh, or to rely upon any humane Power. We are not to place our Trust and Confidence in any Kings and Princes and great Men of the earth; nor in any Armies and Naval Forces and Warlike Preparations. The doing of this is sinful and evil, and these will prove but weak and helpless Deities to such as rely upon them. Psal. 146. 3--  
*saith the Psalmist there; Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. These are of a mortal and perishing nature themselves, and cannot preserve themselves; and much less then are they able to help and save others that rely upon them. And a wo is denounced against such as trust in the help of man. Is. 30. 1--.* *Wo to the rebellious children, saith the Lord, that take counsel, but not of me, and that cover with a covering, but not of my Spirit, that they may add sin to sin. That walk to go down into Egypt (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. And we may see in the verses following what help and comfort they were like to find in so doing, ver. 3. Therefore shall the strength of Pharaoh be your shame (saith God by the Prophet) and the trust in the shadow of Egypt your confusion. And ver. 5; They were all ashamed of a people that could not profit them, nor be an help, nor profit; but a shame and also a reproach. Here we see how we are like to speed, if we trust in an Arm of Flesh, and place our confidence in humane Power; we must then expect nothing but shame and reproach and confusion. And to this purpose, Is. 31. 1: Wo to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: But they look not unto the holy One of Israel, neither seek the Lord. And what the issue*

of such trust and confidence is like to be; we may also see here, ver. 3, *Now the Egyptians are men, and not God; and their horses flesh, and not spirit: when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they shall fall together.* Such disappointment must men expect from their vain confidence in all humane Force and Power. And such as trust in an Arm of Flesh are cursed, as God declareth by the Prophet Jeremiah, *xv. 5--: Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his Arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.* Such as forsake God, and trust not in his Help, but place their hopes and confidence in humane Power, must expect no good, but sorrow and misery to attend them in so doing.

Nor are we to place our confidence in our wit and knowledge and strength of body &c. and to idolize them, as the Prophet sheweth. *Ier. 9. 23-- Thus saith the Lord, Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches: But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord--.* We are not to trust in these, nor in any other Idol that we may make to our selves, but in the Lord *Jehovah* the living and true God. For to trust in any thing else shews disrespect and infidelity towards him, and is a derogation from his infinite Power and Goodness, and is sinful and evil; and in so doing we shall be miserably deluded, and may expect to have our hopes and confidence frustrated and disappointed. And such as shall now, in this dark Time which is coming upon us, betake themselves to Arms on the one hand, or fall to Ropery on the other hand, to secure themselves; I fear that such will be in great danger of perishing, and losing their Lives. But I hope that all those that put their trust in Almighty God, and with faith and patience wait for his blessed Help and Protection, will be preserved alive, notwithstanding their hazard and danger is like to be very great. And the more to prevail with us to do so,

*Secondly,* We may see that we are often exhorted and enjoined in the sacred Scriptures to put our Trust and Confidence in

in Almighty God at all times, and upon all accounts, especially when we have the most need of Relief and Protection; and that it is our duty to do so: The sacred Scriptures do frequently exhort us to trust in and rely upon him, and to cast all our care upon him, and not to doubt of his help and assistance when we shall stand in great need of it: Psal. 62. 7, 8. saith the Psalmist: *In God is my Salvation and my glory; the Rock of my strength and my refuge is in God. Trust in him at all times, ye people; pour out your heart before him: God is a refuge for us.* And Psal. 115. 9. *O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield.* And in many other places in the Psalms are we exhorted to this. And this is Solomon's exhortation, Prov. 3. 5, 6. *Trust in the Lord with all thine heart, and lean not unto thine own understanding.* And saith the Prophet Isa. 50. 10. *Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the Name of the Lord, and stay upon his God.* In all sad and comfortless conditions are his Servants to have recourse to him; and there to rest themselves secure. And this we are also exhorted to and enjoined by the Gospel, to cast all our care upon Almighty God, and to trust securely in him. 2 Cor. 1. 9. *But we had the sentence of death in our selves (saith the Apostle) that we should not trust in our selves; but in God which raiseth the dead.* And saith St. Peter, 1 Pet. 5. 6, 7. *Humble yourselves therefore under the mighty hand of God; that he may exalt you in due time, casting all your care upon him, for he careth for you.* And upon all accounts whatsoever are we to trust in and rely upon Almighty God; in all wants, and in all dangers; both for the obtaining of all such things as are necessary and needful for us, and for the avoiding of all such things as are injurious and hurtful to us. And

1. We are to trust in and rely upon the Lord Jesus Christ, the living and true God, for help and succor in all the wants and needs and necessities that we try and labor under at any time here in this World. We are to rely upon him for a supply to all our temporal wants of food and raiment; and of all other necessities of this life; and not to vex and inquiet our selves with carking care and despondent thoughts,

thoughts, nor to have recourse to any sinful and unlawful means to furnish our selves with such things as we stand in need of. We are to use our own honest endeavours, and to call upon him for relief; and then to believe that he will supply us with such things as we want, so far as he sees it to be needful and convenient for us. And this we are more particularly exhorted to in the sacred Scriptures, and are therein assured that God will supply us with all such things as we want and have great need of. This the Psalmist sheweth, Psal. 33. 18, 19; *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy; To deliver their soul from death, and to keep them alive in famine.* And Psal. 34. 9, 10. *O fear the Lord ye his Saints; for there is no want to them that fear him. The young Lions do lack, and suffer hunger; but they that fear the Lord, shall not want any good thing.* And again Psal. 37. 35 saith the Psalmist; *Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.* Those that do this, need not doubt of a supply herein. And saith God by the Prophet Isaiah; 41. 17, 18; *When the poor and needy seek water, and there is none, and their tongue faileth for thirst; I the Lord will hear them, I the God of Israel will not forsake them: I will open rivers in the high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.* And our blessed Lord doth exhort us to rely upon God in this respect, and dissuades us from all anxiety of mind, and carking care about the things of this world, assuring us that God will not fail to provide these things for us, if we serve him as we ought. Matt. 6. 25-34. *Therefore I say unto you (saith he) take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat? and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And ver. 28--; And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so cloath the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more cloath you, O ye of little faith? Therefore take no thought, saying, what shall we eat?*



*or what shall we drink? or whereunto shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you.* Our blessed Lord here doth let us know, that God having given us life and a body, will give us also such things as are necessary for the supporting of them; and that he well understands, and minds what is needful for us: And by God's care of inferior creatures, he doth assure us, that he will have a greater care of us, and will be sure not to fail us herein, if we seek his Kingdom and the Righteousness thereof. And to this purpose, *Lu. 12. 22.* And often are we exhorted by the Apostles to lay aside all solicitous thoughts about these things, and to depend upon Almighty God for them. It is our duty to trust in God in this respect; and if we should be stript of all, in this dark Time that is coming upon us, we are then especially to put it in practice, and to rely upon the good Providence of God; and not to doubt but that he will relieve and help us, so far as he shall see it to be convenient for us.

And for a supply to all our spiritual wants and needs are we to rely and depend upon Almighty God. We are to make our earnest prayers to him for the assistance of his Grace and Spirit, to enable us to do our duty, and to overcome all temptations that shall assault us; and for all such Graces and Virtues and other spiritual succors that we have need of; and then to depend upon him for relief herein. And our blessed Lord doth assure us that we shall be sufficiently furnished with divine Assistance, if we do so. *Lu. 11. 13.* saith he; *If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?* And saith St. James 1. 5; *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.* For the blessed assistance of God's Spirit, and for all heavenly wisdom and understanding and power to withstand temptations, and for all other spiritual aid and help are we to seek to God, and to rely upon him for a supply herein; and then we shall be sure to be furnished with a sufficiency of them, if we seek them as we ought.

2. We are to trust in Almighty God in all the Dangers that we at any time shall be exposed to, assuring our selves that he will  
not

not then be wanting to us. And this is the thing which the Text seemeth chiefly to respect, as the chapter sheweth. We are not rashly and wilfully to run into dangers, and so to tempt the Lord; but in all the dangers and hazards that we are brought into by the various Revolutions and Vicissitudes of this World, or that do any ways casually befall us, are we to trust in and rely upon Almighty God for help and deliverance. In all times of the Plague and Pestilence, and great Sickness and Mortality; In all times of War and Bloodshed and great Persecution and Tribulation (such as we are now to expect) and in all perilous and dangerous conditions and circumstances whatsoever are we to trust in his good Providence and Protection, and to expect help and relief from him. We are not to be afraid for the terror by night, nor for the arrow that flyeth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day; Psal. 91. 5, 6. We are not so to be afraid of these, or the like, as to despair of mercy and help from Almighty God; but at all times and in all places where we are threatened with any dangers, we are to have recourse to him in prayer, and then to rest securely upon his divine Help and Assistance, and to know that he will be a very present help in all our trouble, as the Psalmist saith. Psal. 46. 1. And we are further assured of his blessed help at such times in several other places of his sacred word. Psal. 91. 3, saith the Psalmist; Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust. And God doth give his People great assurance of his Help and Protection when they have great need of them, by his Prophet Isaiah, 41. 10-- Fear thou not (saith he) for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: They that war against thee, shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee-- This large exhortation and great encouragement doth God give to his People, to rest themselves securely upon him, and not to fear their ene-

mies, which should thus vanish away and come to nought. And if we firmly trust in God, we may expect that this promise will be made good to us now, and that our enemies shall thus vanish and come to nought. And he promiseth to be with his People in all the great dangers that they are brought into. *Is. 43. 2. When thou passest thorow the waters (saith he) I will be with thee; and thorow the rivers, they shall not overflow thee: When thou walkest thorow the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.* And even at the Stake, (if it should please God to suffer us to be brought thither) are we to confide and trust in the Lord *Jehovah*, and to expect that even then he will be a Mighty God and Saviour to us, and furnish us with extraordinary help and strength fit for such a Fiery Tryal. He that hath promised to be with his People and Servants when they pass thorow the fire and water, will be sure to be so with them, when there shall be this great occasion for his assistance. We are to trust in the Lord for ever, and upon no account whatsoever to distrust him and despair of his mercy and succor and help.

Thirdly, We may see that such are blessed and happy, that place their Trust and confidence in Almighty God, and securely rely upon him; and that this will engage him the more firmly to succour and protect them at all times, especially when they most of all want his help and assistance. This the Psalmist doth often assert, that such are blessed that put their Trust in him. *Psal. 2. 12; saith he, Blessed are all they that put their trust in him.* And *Psal. 34. 8. O tast and see that the Lord is good; blessed is the man that trusteth in him.* And *Psal. 40. 4. Blessed is the man, that maketh the Lord his trust; and respecteth not the proud, and such as go about with lies.* In these places doth he shew how blessed and happy such men are. And saith Solomon, *Prov. 16. 20; Whoso trusteth in the Lord, happy is he.* And saith the Prophet Jeremiah, *17. 7--; Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought--.* He is blessed because he shall find comfort and refreshment when an evil Time cometh, and will not be so shaken and terrified with it as others are like to be. And in several places

places do the sacred Scriptures shew what great good shall be to such as wait and rest upon God, and trust in him alone. Psal. 31. 19, saith the Psalmist; *O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men!* And Psal. 32. 10. *Many sorrows shall be to the wicked (saith he) but he that trusteth in the Lord; mercy shall compass him about.* And Psal. 34. 22. *The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.* And Psal. 125. 1: *They that trust in the Lord shall be as mount Zion, which cannot be moved.* The Psalms we see are very full to this purpose, exhorting men to trust in Almighty God, and assuring them that they shall find great benefit and advantage in so doing. And saith God by the Prophet, complaining of the infidelity of his People towards him, Is. 57. 13; *When thou cryest let thy companies deliver thee: but the wind shall carry them away; vanity shall take them: But he that putteth his trust in me, shall possess the land, and shall inherit my holy Mountain.* To such doth he promise the inheritance of his land and holy Mountain, that make him their Rock and Trust. And such as shall now trust in him in this great Day and dark Time that is coming upon us, I hope will now be preserved to inherit his land here and holy Mountain.

This trusting in God is that which alone must afford us comfort and refreshment in the midst of all our sorrows and miseries that befall us here. And this will be sure to do it, and will free us the most from all solicitous care and anxious thoughts about the Concerns of this World; and set our hearts the most at rest that can be here. Such is our condition here in this World, that we shall always be lyable to wants and dangers, and can have no other security of freedom from them. The Revolutions of this World are so various and frequent, and our condition here so uncertain, that we must of necessity be often exposed to an indigent condition and great hazards; and there is no securing our selves against them by all the humane Arts and subtilty that we can use: For these are soon frustrated and shattered to pieces by the waves of an adverse Fortune, and all our hopes that depend upon them are then blasted and come to nought. And we may see that no man hath ever been placed in such a secure state here, but even Kings and Emperors have

have often been reduced to great necessities and wants, and have often had their Lives taken away. And this shews that we can have security no where else but in Almighty God. In him we shall be sure to find help in the needful time of trouble: And hereby shall we be the most freed from all anxious and perplexing thoughts before-hand, and have the most peace and satisfaction of mind that can be had at such a time. *Jo. 16. 33*; saith our Lord; *These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation; but be of good cheer, I have overcome the world.* By trusting in God we shall be sure of his blessed and ready help, and shall have the peace and quiet of our minds the most of all secured that can be, and shall find great benefit and comfort by so doing; but yet we must not expect to be wholly freed from trouble when the evil Day cometh, nor think that the Iniquity of the times will be any pleasant spectacle to good men, but sorrow and grief to them.

To trust and rely upon Almighty God in all times of distress and tribulation is a great act of faith towards him; and therefore will engage him the more to help and succour us in all our needs and distressed conditions. By this do men shew to the World that they do highly honor and magnify him above all, and have great and worthy thoughts of him. Hereby they make it plainly appear to all men, that they do not take him to be a mean and despicable Being; that they esteem him to be no weak and helpless Creature; that they look not upon him as a fallacious and deceitful God: But that they are fully convinced that he is an Omnipotent and all-wise God; that they are well assured of his great Love and Goodness; that they doubt not of his Veracity and fidelity; that they dare fully rely upon his Word and Promises, and dare trust him with their Lives and Souls and all that is dear to them. By trusting in Almighty God men do highly honor and magnify him, not only in their own hearts and breasts, but also in the eyes of the World; And for such faith and trust in God is Abraham highly commended in the Word of God; *Rom. 4.* But on the other hand, he that trusteth not in him, doth greatly debase and vilify him; he sheweth that he is not a God to be trusted in; and that he dares not rely upon his Word and Promises, and so makes him an unfaithful or helpless God, if not both; and as the Scripture sheweth, *1 Jo.*



5. 10, doth make him a *lyar*. This is a great act of faith, to trust in God in times of great distress and danger ; and hereby (for our greater encouragement ) shall we engage him more firmly to be our Helper and Protector, because we do rely upon him. Good men do look upon themselves to be more obliged not to fail such as trust in them , and some way or other rely upon them for help and assistance. And much more then, we may be sure , will Almighty God look upon himself to be more obliged to help and succour such as firmly rely upon him alone in all their straits and distressed conditions. And the Sacred Scriptures do shew that he will be sure to help such, for this very reason, because they do faithfully rely upon his Divine Aid and assistance, and wait upon him for it. This the Psalmist sheweth, *Pf. 37. 39, 40: But the Salvation of the righteous is of the Lord; he is their strength in the time of trouble. And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him.* And *Pf. 91. 9--*. *Because thou hast made the Lord, which is my refuge, even the most High thy habitation; There shall no evil befall thee; neither shall any Plague come nigh thy Dwelling: For he shall give his Angels charge over thee, to keep thee in all thy ways.* And this the Prophet sheweth here, *Is. 26. 3*, the verse before the Text; *Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.* By trusting in Almighty God, we see, we shall engage him more firmly to be a Rock of our salvation at all times; and he will be sure to save and deliver us in his good time, because we trust in him, and wait for his almighty Aid. And, as the Psalmist saith, *Pf. 146. 5*, *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.*

Fourthly, For an exhortation hereto and for our encouragement herein, we may see that this hath been the resolution and practice of all good men; to trust in the Lord in all the dangers and distressed conditions that they have been brought into. When *Abraham* was commanded to depart out of his own country, he obeyed, and trusted to the good Providence of God for protection and relief in all the hazardous and necessitous conditions that he should be brought into; *Gen. 12. 1--*; And saith the Apostle, *Heb. 11. 8*. *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not*  
*knowing.*

knowing whither he went. He trusted to the good Providence of God in this Pilgrimage that he took in obedience to his command. And he always took the Promises of God for truth, tho' he could not see how they should be performed: And so must we now do, if we will be his faithfull and blessed Children. *Moses* put his trust in God, and at his command went to redeem and deliver the *Israelites* out of the hand of a powerful King, the King of *Egypt*, *Ex. 3+*. And concerning him saith the Apostle, *Heb. 11. 27*; *By faith he forsook Egypt, not fearing the wrath of the King: for he endured as seeing him who is invisible.* Such was his faith and trust in God, that he feared not the wrath of the King, but was as courageous as if he had had God visibly by him to help and succour him. And this is his encouraging Speech to the *Israelites*, when they were sore afraid being inclosed with the Sea on the one hand, and with their Enemies on the other: *Ex. 14. 13*; *Fear ye not, stand still, and see the Salvation of the Lord, which he will shew to you to day; for the Egyptians whom ye have seen to day, ye shall see them again no more for ever: The Lord shall fight for you, and ye shall hold your peace.* And with Faith and trust in God Almighty did he encounter all the oppositions and hazards that he met with afterwards. *Josua* at God's command, and with trust and confidence in his almighty Power and Divine Protection, went against all the Kings of *Canaan*, and did not fear to encounter and set upon them, when they were many of them: confederated together and had united their Forces, as we may see *Josua 10*---. *Job* expresseth very great trust and confidence in almighty God. *Job 13. 14.* *Wherefore (saith he) do I take my flesh in my teeth, and put my life in mine hand? Tho' he slay me, yet will I put my trust in him.* He was resolved still to trust in God, and to wait for his salvation, notwithstanding he was in such a miserable condition that he seemed almost to be deserted and forsaken of him. *David* also sheweth what great faith and confidence he put in Almighty God. When his own Companions were ready to stone him, he strengthened himself herewith. *1 Sam. 30. 6.* *And David was greatly distressed; for the People spake of stoning him, because the soul of all the people was grieved, every man for his Sons, and for his Daughters: but David encouraged himself in the Lord his God.* And often in the *Psalms* doth he declare his great confidence in Almighty God. And saith the Psalmist, *Is. 46. 1*---. *God is our refuge and*

and strength, a very present help in trouble. Therefore will not we fear, tho' the Earth be moved, and tho' the Mountains be carried into the midst of the Sea; Tho' the Waters thereof roar and be troubled; tho' the Mountains shake with the swellings thereof. And Ps. 118. 6. *The Lord is on my side, I will not fear: What can man do unto me?* And saith the Prophet Isaiah, expressing his own confidence in God, as he was taught, and teaching the People also to do the like; Is. 12. 2; *Behold, God is my salvation, I will trust and not be afraid; for the Lord JEHOVAH is my strength and my Song, he also is become my salvation.* The Prophet Habakkuk also is very full to this purpose, declaring how he would put his whole trust and confidence in the Lord, and joy and rejoyce in him when all earthly comforts and supports were vanished and taken away. Hab. 3. 17, 18. *Altho' (saith he) The Figtree shall not blossom, neither shall fruit be in the Vines; the labor of the Olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoyce in the Lord, I will joy in the God of my salvation.* The totally taking away of all these should not make him to despair, but he would still trust in the Living God, and expect succour and comfort from him. So great was the faith of the three Children that they bid defiance to Nebuchadnezzar the great Babylonian Monarch, and all that he could do; and slighted all his great Threats of a Fiery Furnace, assuring themselves that the God of Heaven (in whom they trusted) could deliver them even out of the very jaws of Death and out of the Pit of destruction. Dan. 3. 16--. *O Nebuchadnezzar (say they) we are not carefull to answer thee in this matter. If it be so (that is, that thou cast us into the fiery furnace) Our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King: But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship thy golden Image, which thou hast set up.* So little did they regard all his terrible and frightfull Threats. And with trust and confidence in Almighty God did the Apostles encounter all the Powers and Oppositions and Dangers and Necessities that they met with. By these and such examples we may see, that this hath been the Resolution and Practice of all pious and religious men to put their trust in Almighty God at all times of great Danger and Need, and to rely upon him for this blessed Help and Assistance.

And this shews that it is our duty to do so, and is an encouragement to us to rely upon him for his never-failing Help and Succour, when we have no means of helping our selves, but are in a most helpless condition, as now we are like to be in.

II. We have here the reason wherewith this exhortation and precept is backed, and why we should trust in the Lord for ever; and that is because of his sure and certain Help and Assistance at all times: *For in the Lord JEHOVAH is everlasting strength, or the Rock of Ages.*

This is an usual thing in the Word of God to call Almighty God a Rock, because he is a most sure and firm Refuge to all such as fly to him for succour and help upon all accounts. Moses doth often call him a Rock. *Deut. 32. 15. But Iesurun waxed fat, -- then he forsook God which made him, and lightly esteemed the Rock of his salvation.* And *vers. 31. For their Rock is not as our Rock, even our enemies themselves being judges:* Hereby meaning, that their God and Protector was not like the God that protected and defended the Jews, even in the judgment of their Enemies. And in several other places in the sacred Scriptures is Almighty God called a Rock. And by God's being called *the Rock of Ages* here, we are to know, that he will be a most sure and never-failing Protector Deliverer and Succourer to all such as have recourse to him at any time for his divine Help and Assistance; and that there is no reason to doubt and despair of it, if we truly serve him, and wait upon him for it as we ought. And this I shall endeavor farther to shew by several particulars, in shewing that there is in him all that is requisite to make him an Universal Almighty and Eternal Protector and Helper to all such as trust and confide in him. And

*First,* We have the greater reason to trust in the Lord *Jehovah* the living and true God, because he is Omniscient and knows every thing. He is not a God that is short-sighted and in a great measure ignorant of the Concerns of this World, or of our particular State and Condition here; for this would render him unfit for being so certain and sure a Rock of our trust and confidence in all our exigencies and dangers. But he cannot be in the least thought deficient herein; because he knows all things whatsoever, without all exception, that are comprehended within the compass of the whole World. *God. (saith St. John 1 Jo. 3. 2.) is greater than our hearts*

hearts, and knoweth all things. So universal is his knowledge that nothing is excluded from it.

His knowledge is general and is extended to all places in the whole World. As all the parts of the whole Universe are the work of his hands; so all ly naked and open to his view. He that fills Heaven and Earth, is every where; and has all the World plain and clear before his piercing eyes. And this is often affirmed in the sacred Scriptures. Psal. 139. 8 -, saith the Psalmist; *If I ascend up into Heaven, thou art there; If I make my bed in hell, behold thou art there; If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.* And saith the Prophet Hanani, 2 Chr. 16. 9; *For the eyes of the Lord run to and fro thoroughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him.* His eyes are employed every where, and no place escapes them; and with this design too, to see what is needful and wanting to all such as have a perfect heart towards him, that he may succour and help them. And saith Solomon, Prov. 15. 3; *The eyes of the Lord are in every place, beholding the evil and the good.* All places, tho' never so far distant and remote from one another, ly plain and open before his all-seeing eyes and are never absent from them. His eyes and knowledge penetrate thro' all dark and hidden places, where secret works are often a hammering out, which are concealed from the eyes of the World; but are there as visible to him as if they were doing in the open light. Psal. 139. 11 --- *If I say, surely the darkness shall cover me (saith the Psalmist) even the night shall be light about me. Yea the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee.* Darknets it self will not secure any from his sight and knowledge. He by his unconceivable Deity and God-head fills all places, and is every where present, and there is no place where any one can hide himself from his knowledge, as he himself affirms by the Prophet, Jer. 23. 24: *Can any hide himself in secret places, that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord?* There is no place that can be excluded from his eye and knowledge, because there is no place whatsoever but he is there.



And as God's knowledg is extended to all places, so is it also extended to all Creatures, and to all their works and actions, and especially to all the works of mankind. There is not one of all his Creatures, whereof there are numberless Hosts and Armies, that is ever without the sight of his eyes; nor is there one action, that is done by any of them all, that escapes his cognizance, but he takes knowledg of it. Is. 40. 25-- *To whom then will ye liken me, or shall I be equal, saith the holy One? Lift up your eyes on high, and behold, who hath created these things, that bringeth out their host by number, he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth.* This perfect knowledg hath he of all the Armies of his Creatures. And he is privy to all the actions that are done by them all, and to all the secret transactions and contrivances that are done, or a doing any where through-out the whole earth; and to all the secret counsels and retired thoughts and imaginations of mens hearts. *His eyes are upon the ways of man, and he seeth all his goings;* as Elihu saith, Job. 34. 21. *And saith the Psalmist, Psal. 94. 10; He that teacheth man knowledge, shall not be know? Hereby shewing that it is impossible that he should be ignorant.* And saith Solomon, Prov. 5. 21; *For the ways of man are before the eyes of the Lord, and he pondereth all his goings.* And what the son of Sirach saith to this purpose is very remarkable. Eccles. 23. 18--; *A man that breaketh wedlock, saying thus in his heart, who seeth me? I am compass'd about with darkness, the walls cover me, and no body seeth me, what need I to fear? The most High will not remember my sins. Such a man only feareth the eyes of man, and knoweth not that the eyes of the Lord are ten thousand times brighter than the Sun, beholding all the ways of men, and considering the most secret parts.* So quick-sighted is he to behold and observe whatsoever is done every where in the most secret and retired corners, and all the hidden practices and machinations of men. And all men's hearts and private thoughts are all plain and open to his All-seeing eyes. It is his prerogative to be the searcher of all men's hearts, and to know all that is therein. Deut. 31. 21. saith God concerning the Israelites; *For I know their imagination, which they go about even now, before I have brought them into the land which I swore.*

All things, whether past, present, or to come, are perfectly known to Almighty God. He is an everliving and eternal God; and with his eternity does his knowledge bear proportion. He who was, and is, and is to come, knows all things that may be comprehended in these terms. There is no such thing as forgetfulness with him; and the things that are past cannot be razed and expunged out of his memory; but all things that have been done from the very Creation of the World are as fresh and present with him, as they were in the very day and moment when they were done. *For a thousand years in thy sight are but as yesterday, when it is past; and as a watch in the night; saith the Psalmist, Psal. 90. 4. And saith St. Peter, 2 Per. 3. 8; But, beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day.* And saith St. James, Acts 15. 18; *Known unto God are all his works from the beginning of the world.* All that has been done from the very Creation of the World remains clear and undefaced before him: And all that is to come is clearly seen and known by him. Things future are unknown to us, and we cannot tell what shall come to pass hereafter, except it be some way revealed to us. But it is not so with God, for he hath all things, that are future and to come, plain before his eyes. This is his peculiar prerogative to have a perfect knowledge of what is to come, as the Prophet sheweth; *Is. 41. 23. Shew the things that are to come hereafter, that we may know that ye are Gods.* It is God, and God alone, that knoweth all things future; and all that shall be done hereafter even to the end of the World is perfectly seen and known by him. And the things too that men would do, but shall be prevented and stop't from the doing of them, are all within the reach of his sight. He knows what they would do, if he did not restrain them by his grace and power, or prevent them by death. He knows all things that can be known, and his knowledge is perfect and complete in every respect. And this, as it ought to make us the more careful what we do, because it is done before the All-seeing eyes of God; so also will it be a very great ground of our trust and confidence in him. For in trusting in the Lord *Jehovah*, we do not trust in any blind Deity, nor in any senseless Idol, that hath eyes, but seeth not; nor in a Creature that is ignorant of our condition and of the

the concerns of this World: But in trusting in the Lord *Jehovah* the living and true God, we trust in a God that is Omniscient and knows every thing; That perfectly understands all the affairs of this World, and is thorowly acquainted with our State and Condition here; That sees and knows all our needs and wants, and the sorrows and miseries that we ly and labour under, and all the hazards and dangers that we at any time are in; And that hears our addrestes and prayers which we at all times make unto him. And therefore upon this account we have the greater reason to place our trust and confidence in him, and to account him the Rock of our Salvation.

*Secondly*, He is a God of infinite Wisdom, and prudent in all his actions and enterprizes, and therefore we have the greater reason to trust and confide in him. All his actions and doings are weighed in the ballance, and grounded upon the highest reason of all, and are managed with wisdom and counsel. He is not like the foolish Builder that laid his foundation upon the Sand, and to have his work overturned with every blast of an adverse Fortune; nor so unwise and imprudent as to be guilty of any such error, and to have any of his intentions frustrated and blained. He attempts nothing but what he will bring perfectly to pass, and his counsel shall stand; and there is no over-reaching and out-witting of him, but he at his pleasure can over-reach all others, and therefore we have the greater cause to trust in him, and rely upon him as the Rock of our confidence at all times. *Eph. 3. 10*; *To the intent (saith the Apostle) that now unto the Principalities and Powers in heavenly places might be known by the Church, the manifold Wisdom of God.* And this all the works of God declare, *viz.* that he is a God of infinite Wisdom and understanding, so far as we are able to judge of them. The stupendious Frame of this visible World, with all the admirable works therein, will abundantly manifest to us the wonderful Wisdom of him that Created and Formed it; and let us understand a little, how unconceivable it is. If we behold the Heavens with all the Glorious Bodies thereof, the Sun Moon and Stars, with that exact order and the steady courses and motions that they keep; with admiration and wonder may we say with the Psalmist, *Pf. 19. 1--*; *The Heavens declare the Glory of God, and the Firmament sheweth his hand-work: Day unto day uttereth Speech,*

*Speech, and night unto night sheweth knowledge.* And the Earth with all the numberless Hosts and Armies thereof doth shew the same. The curious Frame, and Order and Government of all the Armies and Hosts of Creatures that are upon the face of the Earth do manifestly shew to us, that he that formed them, and disciplines and orders them must be infinite, as well in Wisdom, as in Knowledge and Power. And saith the Psalmist, *Pf. 104. 24--; O Lord, how manifold are thy works! in Wisdom hast thou made them all--.* And saith Solomon *Pr. 3. 19--; The Lord by Wisdom hath founded the Earth, by understanding hath he established the Heavens; By his knowledge the Depths are broken up; and the Clouds drop down the dew.* The accurate works of God do abundantly manifest to us his exceeding great and infinite Wisdom. He is infinitely Wise of himself, and needeth no Counsellor to instruct and direct him, as the Prophet sheweth, *Is. 40. 13--; Who (saith he) hath directed the Spirit of the Lord, or being his Counsellor hath taught him? With whom took he Counsel? and who instructed him, and taught him in the path of judgment? and taught him knowledge, and shewed to him the way of understanding?* He is all-sufficient in this respect, and he alone is Wise, and giveth to all others Wisdom and understanding as he sees good. *Job 35. 10--*, saith *Elihu* there; *But none saith, Where is God my maker, who giveth Songs in the night? Who teacheth us more than the beasts of the Earth, and maketh us wiser than the Fowls of Heaven.* And saith the Preacher, *Ecc. 2. 26; For God giveth to a man that is good in his sight, wisdom and knowledge and joy.* He is the original and fountain of all Wisdom, and there is no Wisdom nor Counsel can prevail against him. There is no circumventing and over-reaching and out-witting of him: There is no craft nor policy that will signify any thing against him. *The foolishness of God is wiser than men*, saith the Apostle, *1 Cor. 1. 25.* And saith *Job 9. 4; He is wise in heart, and mighty in strength; who hath hardened himself against him, and hath prospered?* And saith Solomon, *Pr. 21. 30. There is no wisdom, nor understanding, nor Counsel against the Lord.* All the wisdom and Counsel that is set against God, is like to be blasted and to come to nought; and they that travel with Plots and Designs against him will be sure to bring forth their own wo and misery in the end. For he destroyeth the wisdom of the wise, and overthroweth their Counsels at his pleasure. He confounds all the Wit and Cunning of the crafty

crafty, and turns it into stark folly and sottishness as he sees good. *He leadeth Counsellors away spoiled* (saith Job. 12. 17 --) *and maketh judges fools.* And ver. 20. *He removeth away the Speech of the trusty, and taketh away the understanding of the aged.* And ver. 24, 25. *He taketh away the hearts of the chief of the People of the Earth, and cansteth them to wander in a Wilderness, where there is no way: They grope in the dark without light, and he maketh them to stagger like a drunken man.* Thus doth he darken and confound their reason and understanding, and makes them to become like fools and mad men at his own pleasure. And saith God by the Prophet, *Is. 44. 25. Thus frustrateth the tokens of the lyars, and maketh Diviners mad; that turneth wise men backward, and maketh their knowledge foolish.* And saith the Apostle, *1 Cor. 1. 19. ; For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.* And again saith he, *1 Cor. 3. 19. For the wisdom of this World is foolishness with God: for it is written, he taketh the wise in their own craftiness.* Thus are they taken with their own Wit and Cunning, and their craft and policy is all retorted and turned back upon themselves, and they do only plot and consult for their own downfall and ruin that set themselves against him. And now, seeing God is so unconceivably and infinitely Wise in all that he takes in hand, and is guilty of no errors nor over-sights in what he doth, but acteth always like himself, like an All-wise God, and is sure to bring his purposes and designs to perfection, seeing he cannot be over-reached and out-witted by either men or Devils, and that there is no counsel will stand good against him, seeing all the wisdom of others is but folly with him, and he taketh the wise in their own craftiness, and confoundeth the counsels and policy of the Subtle, and returneth them upon themselves at his own pleasure; This will be a farther ground of our trust and confidence that we are to repose and put in him. In trusting in him, we trust not in a foolish and unadvised Person, that undertakes such a Charge that he does not well understand, and is not wise enough to manage and protect: But in trusting in the Lord *Jehovah*, we trust in a God that is infinitely wise in all respects, and knows how to manage all the Charges and Cares of an universal Patron and Protector, and is such a God for wisdom, to whom we may well commit the care of our Souls and Lives and all that is pretious and dear to us.

*Thirdly,*



*Thirdly*, He is a God that is Omnipotent and Almighty and can do every thing, and therefore we have the greater reason to trust and confide in him. He is no weak and impotent creature, but a God that is armed with all the Might and Power that can be, and therefore we may well account him the Rock of our Salvation. I am the Almighty God (saith he to Abraham, Gen. 17. 1.) walk before me, and be thou perfect. And in these two respects especially may God be said to be Almighty.

1, Because all Rule and all Dominion and Power of Governing all things doth in a most absolute manner belong to him. He is the great and only Monarch of all the World, and all the Armies and Hosts of Heaven and Earth are under his Authority and Power, and at his absolute command. He is the Supreme Lord of all, and all the Angels above, and the Powers of Darknes, and all Earthly Kings and Princes are but his Ministers and Servants, and must all observe his Orders and obey his word and command. For the Lord your God (saith Moses Deut. 10. 17.) is God of Gods, and Lord of Lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward. And saith St. Paal, 1 Tim. 6. 15; Who is the blessed and only Potentate, the King of Kings, and Lord of Lords. He is the Supreme King over all the Kings and Emperors of the Earth; and as he sees fit he exerciseth his Authority and Power in all the Kingdoms of the Earth, and placeth and displaceth all Kings and Princes as he sees good. This the Prophet Daniel sheweth, Dan. 4. 17. To the intent (saith he) that the living may know, that the most High ruleth in the Kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. And ver. 25, saith he to Nebuchadnezzar; They shall drive thee from men, and thy Dwelling shall be with the Beasts of the Field till thou know that the most High ruleth in the Kingdom of men, and giveth it to whomsoever he will. And saith he, Dan. 2. 20 --; Blessed be the Name of God for ever and ever; for wisdom and might are his: And he changeth the times and the Seasons; he removeth Kings, and he setteth up Kings. And so saith the Psalmist, Ps. 75. 6 --; For promotion cometh neither from the East, nor from the West, nor from the South; But God is the Judge: he putteth down one, and setteth up another. He disposeth of the Kingdoms of the World, and ordereth whom he pleaseth to rule therein; and there is no man can have any

Power therein, except it be given, or some ways granted and allowed him from above, as our blessed Lord told *Pilate*, *Joh. 19. 11*; *Jesus answered, Thou couldest have no power at all against me, except it were given thee from above.* No Man can have any Authority, except it be some way allowed him by Almighty God, who is the Supreme King and Disposer of all Power and Authority. And he is an everlasting King, and his Dominion is without end, and endureth to all Eternity. *Jer. 10. 10*; saith the Prophet there; *But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the Nations shall not be able to abide his indignation.* And saith the Psalmist, *Psal. 145. 13*; *Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all generations.* There is no end of his Kingdom, and his supreme Power endureth for ever.

2, God is Almighty in regard of his infinite Power, whereby he is able to effect and bring all things to pass. He is Almighty in Operation, and there is nothing too hard for him, which he cannot do; and therefore he may be said to be Omnipotent. He hath all power of doing whatsoever he pleaseth; and all the Power and Strength that is in all Creatures is derived from him, and hath continual dependance upon him, and in this respect he may well be said to be Almighty. It is in him that *we all live, and move, and have our being*, as the Apostle affirmeth, *Acts 17. 28*: And there is no resisting and withstanding of his Power, and nothing can hinder him from doing any thing that he pleaseth to do. *For the Lord of Hosts hath purposed* (saith the Prophet *Isaiah 14. 27.*) *and who shall disannul it? and his hand is stretched out, and who shall turn it back?* And saith God by him, *Is. 43. 13*; *Before the day was, I am he, and there is none that can deliver out of mine hand; I will work, and who shall let it?* There is no resisting and withstanding of him, but all must truckle and give way to his Omnipotent Power. And saith God to *Abraham*, *Gen. 18. 14*; *Is any thing too hard for the Lord?* hereby declaring that all things are possible and feasible to him. And this doth *Job* acknowledge, *Job 42. 2*; *I know that thou canst do every thing, and that no thought can be withholden from thee.* And saith the Prophet *Jeremiah 32. 17*; *Oh Lord God, behold thou hast made the Heaven and the Earth by thy great Power, and stretched out Arm, and there is nothing too hard*

*hard for thee.* And the Angel declared this to the blessed Virgin, *Luc. 1. 37; For with God nothing shall be impossible,* saith he. And this our Lord sheweth, *Matth. 19. 26; But Jesus beheld them, and said unto them, with men this is impossible, but with God all things are possible.* He can turn and change every thing at his own will and pleasure. He can create and form things that are not, out of nothing; and annihilate those that be, and let them return to nothing again. All things that thwart not his justice goodness and truth he can do. And his power is an eternal power, and will never fail nor decay. He is an everliving God, and his Arm and Power will never be shortened nor diminished. *Rom. 1. 20,* saith St. Paul; *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal Power and Godhead.*

But we shall the better understand this Almighty Power of God, if we consider and call to mind the wonderful works that he hath done. The stupendious Acts that he hath already done will let us understand that his Power is infinite, and too great to be comprehended by our shallow capacities. His works of Creation are most admirable and astonishing. That he should create and form the Heaven and the Earth (which is so often celebrated of him, to his Honour and Glory by such as have had a true veneration for him) and make all this visible World of things that did not appear and had no being: That he should cause the Light to shine out of darkness, and divide the day and night asunder: That he should dispose the World into this beautiful order, and hang the Earth upon nothing but airy Pillars: That he should form and make such an innumerable number of glorious Lights above, and such a vast multitude of creatures here upon Earth: These are wonderful things which we may well admire, and had hardly known, had not God by his Spirit declared them to us. The Earth, though it be so vast a body, and so many thousand miles about, yet is managed and ordered by God's Almighty Power. The Sun, though a bigger body than the Earth, and all other the celestial bodies, though innumerable, are all guided and ordered by his Omnipotent Power. These are so wonderful that God might well demand, as he doth of Job, chap. 38. 33; *Knowest thou the ordinances of Heaven? Canst thou see the dominion thereof?*

*thereof in the earth?* He it is that hath commanded the morning of old, and caused the day spring to know his place. By his order and conduct the Sun ariseth and goeth down, and hasteth to the place of his rising again. He spreadeth out the heaven like a curtain, and maketh the cloud a garment for the waters. Out of whose womb, but his, came the ice? and the hoary frost of heaven, who, but he, hath gend'ered it? ver. 29. He causeth the Clouds to ride in the Air, and at his command they water the face of the Earth. The snow cometh out of his treasure, and he hath made a way for the lightning and thunder. The Earth is supported and upheld by his Almighty Power, and he bringeth forth all trees and herbs for the service of Man and Beast.

And as God's Almighty Power is declared in the works of Creation and Nature (which we the less admire, because they are common to us) so is it also shewed in his supernatural works, and the miracles that he hath done. He can suspend and stop the course of Nature, and change and alter it as he pleaseth; and often hath he done so. When God hath some remarkable thing to do, the Sun and Moon must wait the doing of it, and stay till it be done: And so we see that God stopt them in *Joshua's* days. *Josh. 10. 12. ; Sun stand thou still upon Gibeon, and thou Moon in the valley of Ajalon. And the Sun stood still, and the Moon stayed, until the people had avenged themselves upon their enemies--.* So the Sun stood still in the midst of heaven, and hasted not to go down about a whole day. And the Sun did not only stand still, but return back too when God commanded it, as we see that it did for a sign to King *Hezekiah*; *Is. 38. 8: So the sun returned ten degrees, by which degrees it was gone down.* Nay farther, when God the Son did suffer, to shew the blackness of that Crime in putting of him to death, the light thereof was wholly taken away. *Lu. 23. 44 -.* And it was about the sixth hour (saith St. *Luke*) and there was darkness over all the Earth until the ninth hour; and the sun was darkened--. The wonders that God wrought in *Egypt*; the turning of their waters into blood, the hail mingled with fire, and the darkness that might be felt, are so many proofs of his great Power and Might. When his People wanted a light, he guided them by a pillar of fire; And when they wanted a way, he divided the Red-sea and made the waters to stand on an heap, and

and made them a way that they might pass through; *Ex. 13* and *14* chap. By his great Power he clave the hard Rock, and caused waters to come forth to quench the thirst of his People; and rained down Manna from Heaven for their food in the Wilderness. He can restrain the rage and violence of fire, and keep it from doing any harm; and he preserved the three Children from being so much as scorched in the midst of a fiery furnace, *Dan. 3*. He is a God, *which removeth the mountains, and they know not; which overturneth them in his anger: which shaketh the earth out of her place, and the pillars thereof tremble; Job. 9. 5, 6*. He it is that killeth, and maketh alive; he bringeth down to the grave, and raiseth up again, and there is none that can deliver out of his hand, as he saith, *Deut. 32. 39. See now that I, even I am he, and there is no God with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of mine hand.* And saith he by the Prophet *Isaiah, 43. 13: Yea before the day was I am he, and there is none can deliver out of my hand.* And this *Balaam* the great Sooth-sayer was sensible of when he said to *Balak* King of *Moab* that sent for him to curse *Israel*; *Num. 23. 8; How shall I curse, whom God hath not cursed? Or how shall I defie, whom the Lord hath not defied?* He shews that it was not in his power to curse or hurt, till God had given way for him to do so. Those whom he blesteth, must be blessed; and those whom he curseth, must be cursed, and all the power of Men and Devils cannot hinder what he will have done. And *Satan* himself the grand Engineer of darkness could not touch *Job*, nor his Substance till God gave him leave, for the exercise and tryal of his patience. *Job 1--*. There is no protecting and saving of those, whom he will destroy; and there is no killing, nor wounding and hurting of those that he is minded to protect and save. There is no want of any power in him, but he is armed with all the Power and Might that can be in all respects. And seeing God hath this universal Power over all Creatures, both Men and Angels and all other Creatures; and is able to do such mighty works, and whatsoever he pleaseth, and there is no resisting of his Power; And seeing this Omnipotent Power of his is Eternal and will never decay nor be diminished, we may well then trust in him at all times. In trusting in the Lord *Jehovah* we see that we do not vainly



vainly place our confidence in an impotent and helpless Deity, that has no power at all to help and succour us: But in trusting in him, we trust in the Rock of Ages, in a God that is armed with all Power and Might, and to whom nothing is impossible; and in one that is able to help and succour us in all our needs and wants, and to save and defend us in all our straits and dangers whatsoever, and to preserve and bring us to the enjoyment of his Eternal Kingdom in the World to come; And therefore we may well trust and rely upon him at all times.

*Fourthly*, The Lord *Jehovah* is a God of love and goodness, and tender and compassionate of us; and therefore we have the greater cause to trust and confide in him at all times. His great love and goodness will be a farther assurance to us that he will be a Rock of Salvation to us in all our straits and dangers. He is a God of Love, and taketh pleasure and delight in all the works of goodness and mercy, and is kind and benign to all his Creatures, and desireth the good and prosperity of them all, especially of all Mankind. This St. *John* affirmeth, that God is love. 1 Jo. 4. 8. *He that loveth not, knoweth not God (saith he) for God is love.* And so again ver. 16. And this shews how full of love and goodness he is, as if this were all in all. And his love and goodness is diffused abroad like the light of the Sun, and communicated to all his Creatures. Psal. 145. 9, *The Lord is good to all (saith the Psalmist) and his tender mercies are over all his works.* And to this purpose, *Wisd.* 11. 24; *For thou lovest all the things that are, and abhorrest nothing which thou hast made; for never wouldest thou have made any thing, if thou hadst hated it.* His love is universal and extended to all his works; and there is none of his numerous Off-spring and Creatures but shall share therein, till they exclude themselves from it by their wilful transgressions and provocations, and sin against him with a high hand. And for all his Creatures doth he provide and take care, and feeds them all. This the Psalmist sheweth, *Pf.* 104. 27--; *These wait all upon thee, that thou mayest give them their meat in due season: That thou givest them, they gather: thou openest thy hand, they are filled with good.* And *Psal.* 145. 15.--; *The eyes of all wait upon thee, (saith he) and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.*

All his Creatures do experience his great goodness; and more especially doth Man do so. Our high Creation, and the rich preparations that he hath here made for us, do shew how full of love and goodness he is towards us. And upon this account doth the Royal Psalmist cry out with admiration, Psal. 8. 4--; *What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the Angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. And he proclaimed himself a gracious and merciful God to Moses; Exod. 34. 6; And the Lord passed by before him, and proclaimed, The Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth--.* And this the Psalmist doth often declare. Psal. 86. 15. *But thou, O Lord, art a God full of compassion and gracious, long-suffering, and plenteous in mercy and truth.* And Psal. 103. 8. *The Lord is merciful and gracious, slow to anger, and plenteous in mercy.* And to this purpose in several other places. And saith God by the Prophet Jeremiah 9. 24--; *I am the Lord, which exercise loving kindness judgment and righteousness in the earth; for in these things I delight, saith the Lord.* These are the things wherein he delighteth and taketh pleasure. And this was the Prophet Jonah's reply to God, when he spared Nineveh, Jonah 4. 2; *For I know that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.* And saith St. Paul, Eph. 2. 4. 5; *But God, who is rich in mercy, for his great love, wherewith he loved us; even when we were Dead in sins--.* By these and many more places are we taught, how full of love, and all manner of goodness our God and great Creator is. He is no cruel and merciless Being, that knows not what belongs to love and goodness; but a God of infinite love and kindness, and is greatly delighted in doing acts of mercy and beneficence to all mankind: For he doth not onely shew himself kind to the good, but also to the evil, as our Lord hath told us, *Matt. 5. 45.*

And we may see that he is a God of great pity and mercy, and tender of his People in all their sorrows and miseries. He takes no delight to see them miserable, and to labor and groan under any Affliction and Calamity, but is troubled for them, and is then forward to help them; and therefore we have the greater cause

cause to rely upon him. *Like as a father pitieth his children* (saith the Psalmist, 103. 13--.) *so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust.* He considereth our weak and frail nature, and what need we have of succour and relief; and doth pity us as a Father doth his tender and helpless child. His bowels will always yearn towards his Servants, whensoever they are in any afflicted and suffering condition; and he will then pity and help them. Psalm. 12. 5. *For the oppression of the poor, for the sighing of the needy, now will I arise* (saith the Lord) *I will set him in safety from him that puffeth at him.* And saith he to Moses, Ex. 3. 7--; *I have surely seen the affliction of my people which are in Egypt, and I have heard their cry, by reason of their task-masters, for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians--.* Thus did God pity them, and was moved with their sorrow and misery, and redeemed them with a mighty hand and out-stretched arm. And saith the Prophet Zechariah 2. 8; *For he that toucheth you, toucheth the apple of his eye.* So tender is he of his People. And though the Children of Israel did often rebel against him, yet so prone is he to mercy and pity, that he was ready to help and succour them, whensoever they returned, and cryed to him for mercy and help. This we may see, Judges 10. 15--; *And the children of Israel said unto the Lord, we have sinned, do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange Gods from among them, and served the Lord; and his soul was grieved for the misery of Israel.* And saith the Psalmist, Psalm. 106. 44--; *Nevertheless he regarded their affliction, when he heard their cry. And he remembered for them his covenant, and repented according to the multitude of his mercies. He made them also to be pitied of all those that carried them captives.* He cannot shew himself hard-hearted towards his People, when they repent and cry to him for succour and help. He that is the Father of mercies, will not then stop his ears at their cry, but will then hear and help them, and shew them mercy and kindness. By these and such places we see that he is full of pity and compassion, and takes no delight to see his People miserable, but does greatly commiserate them in their distress and sorrow, and is forward to help them; and this will give us greater encouragement

ment to trust and rely upon him as the Rock of our Salvation.

*Fifthly*, For our greater assurance, we may see that he is not only a God of love and goodness, but that he doth undertake our protection, and is engaged by promise to succor and help us in all our troubles and distressed conditions, if we serve him and obey him as we ought; and therefore we have the greatest reason of all to trust and confide in him at all times. He is a God of truth, and faithful in all his promises; and he hath promised that he will always watch over us, and take great care to preserve and keep us; and therefore we have no reason to doubt of his protection and help, if we faithfully serve him as we should. This *Balaam* declared, that God was true and faithfull and would make good what he had promised. Num. 23. 19. *God (saith he) is not a man, that he should ly; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?* And *St. Paul* declareth the same to *Titus*; Tit. 1. 2; *In hope of eternal life, which God, that cannot ly, promised before the world began,* And saith *Moses*, Deut. 7. 9; *Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations.* He is a God of veracity and truth, and will not fail to make good his promises; And he hath promised that he will never fail nor forsake all such as fear him, and keep his sacred Commandments. This *Moses* told the Children of *Israel* when they were to encounter and engage with their enemies. Deut. 31. 6. *Be strong and of a good courage (saith he) fear not, nor be afraid of them; for the Lord thy God he it is that doth go with thee; he will not fail thee, nor forsake thee.* And saith the Apostle, Heb. 13. 5; *For he hath said, I will never leave thee, nor forsake thee.* And this is God's command that we should call upon him in the time of trouble, and he doth promise that he will then deliver us, Psal. 50. 15. *And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.* And God doth give his People great assurance of his Help and Protection in all times of need and danger by the Prophet *Isaiah*. If. 43. 2. saith he; *When thou passest thorow the waters, I will be with thee; and thorow the rivers, they shall not overflow thee; when thou walkest thorow the fire, thou shalt not be burnt; neither shall the*

*flame kindle upon thee: For I am the Lord thy God, the holy One of Israel.* This great and gracious promise doth God make to his People of being their mighty Protector and Saviour in all great and eminent dangers. And saith he again by the Prophet, *Is. 54. 16--; Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn.* Both the weapons of War, and the waster that destroys are at God's command; and shall not prevail farther than he gives them leave; And he doth promise that they shall not prosper so far as to destroy his Church and Servants, though he may sometimes let wicked men put some of his Servants to death for a testimony of the Truth; with whom he will then be in an extraordinary manner by his Grace and Spirit, that they shall in a manner even then triumph over them. And saith our Saviour, *Matt. 28. 20; And lo, I am with you alway, even unto the end of the world; Amen.* And we may be sure that he will be with us according to our needs, and in an extraordinary manner when there is extraordinary occasion for it. By these and such places we see that God doth undertake our protection, and doth promise to help and defend us in all our straits and dangers. And a watchful care hath he over us at all times, as we have seen before. *2 Chr. 16. 9. For the eyes of the Lord run to and fro throughout the whole earth (saith Hanani the Seer) to shew himself strong in the behalf of them, whose heart is perfect towards him.* And saith the Psalmist, *Psal. 121. 3--; He will not suffer thy foot to be moved; he that keepeth thee will not slumber; Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand.* He continually watches over such as fear him, and is never unmindful and regardless of them. And how exceedingly his mind is bent towards them, and how much his heart is set upon them, he sheweth by the Prophet *Isaiah, 49. 15: Can a woman forget her sucking child (saith he) that she should not have compassion on the son of her womb? Yea they may forget; yet will I not forget thee.* So mindful and careful will he be of all his faithful Servants. And his Angels shall watch about such, as the Psalmist affirmeth, *Psal.*



34. 7; *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* With such a watchful Gard are they always encompassed and protected. And to shew the exquisite care of God concerning all things and even the smallest matters that belong to us, our Saviour hath told us that the very hairs of our heads are numbered. *Matt. 10. 30. But even the very hairs of your head are all numbered: Fear ye not therefore--.* A due regard is had even to the smallest matters that belong to us. And the Apostle doth shew that nothing can separate us from the love of God, if we do it not by our own wickedness. *Rom. 8. 38--.* *For I am persuaded (saith he) that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* We are assured of God's truth and faithfulness; and we see that he hath engaged and promised to be our Protector and Helper in all our necessities and dangers, and that he doth continually watch over us and mind us; and therefore there is no reason to doubt of his Almighty aid and help in all our needs and dangers whatsoever, if we are careful to serve and please him as we ought.

But so long as we go on in a sinful course, he is not obliged to be our Protector and Defender. By going on in a wicked course of life without repentance, we put our selves from under his protection, and cause him to cast of his care of us: For he hath engaged himself to be a Rock and Shield only to such as fear him and keep his Commandments. This is manifest from several places before mentioned. He sheweth himself strong, but it is in behalf of those, whose heart is perfect towards him; *2 Chr. 16. 9.* And saith St. Peter, *1 Pet. 3. 12; For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.* Such as do evil and go on in a wicked course, are not to expect his care and watchful Providence to attend them for good, but have cause to expect the contrary, and are to know that God will not then be their Protector and Helper, but their Adversary. But if such repent and return unto the Lord, and resolve for the future to keep his sacred Commandments, he is gracious and prone to mercy, and

will then pardon them, and receive them into his care and protection. *Isaiah 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* He will be reconciled to sinners, if they will repent and return to him, and will then become their mighty God and Protector, and will then save and help them, as we see he did the Jews, when they returned and cried to him for help; *Jud. 10. 15--* If men do serve him as they ought, or will return and become obedient to him, he will be a most sure Helper and eternal Protector to them, and there is no cause that they should doubt of his help and succour at any time.

*Sixthly,* The extraordinary and miraculous deliverances that God hath wrought for his People and Servants in their straits and distressed conditions, when they have had little or no means of helping themselves, will be a farther encouragement to us to rely and depend upon him for help and succour at all times, when we have no power to help and relieve our selves. Seeing God hath stretched out his Almighty Arm to defend and help his Servants in times past, we may the more chearfully hope that he will do the like for us now in our great need and helpless condition, if we serve him as we ought, and rely upon his mercy and goodness for protection and relief: For his Arm is not shortened that it cannot save; nor will he now be more backward to do it than he hath been heretofore. And many and great deliverances and extraordinary Succours and Supports hath God vouchsafed to his People and Servants when there hath been occasion for such, some whereof I shall here mention.

1, God hath often relieved his Servants and People in their wants and necessities in a wonderful manner with food and such things as they stood in need of. He gave the Children of Israel Manna and Quails in the wilderness when they wanted food, and began to murmur against *Moses and Aaron. Exod. 16. 12. I have heard the murmurings of the children of Israel* (saith God) *speak unto them saying; at even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.* And for forty years together did he feed them with Manna in the wilderness where they wanted food, untill they

they came into a land that had food sufficient for them. And he caused their garments not to wax old in all this time, that they might not want raiment, as *Moses* tells them; *Deut. 8. 4. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.* And when they wanted water, he brought them water out of the rock. *Numb. 20. 8. Take the rod (saith God to Moses) and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink.* And ver. 11. *And Moses lift up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also.* God gave *Samson* water in his great thirst; *Judg. 15. 18--.* And he commanded the ravens to feed the Prophet *Elijah*, and they did so: *1 Kings 17. 2--.* And the word of the Lord came unto him, saying, *Get thee hence, and turn thee eastward, and hide thy self by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook, and I have commanded the ravens to feed thee there. So he went, and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And after this was he and the Widow Woman of Zarephath and her House sustained many days with a handful of meal and a little oyl, at God's command, when the famine was great in the land.* ver. 13--. *And Elijah said unto her, fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me; and after make for thee, and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oyl fail, until the day that the Lord sendeth rain upon the earth. And she went, and did according to the saying of Elijah; and she and he and her house did eat many days. And the barrel of meal wasted not, neither did the cruse of oyl fail--.* And when he fled from *Jezabel*, and was in the Wilderness beyond *Beerseba* in a destitute condition, the Angel of the Lord brought him a cake and water to support and strengthen him. *1 Kings 19. 5--.* And as he lay and slept under a juniper-tree, behold then an Angel

*Angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head; and he did eat and drink, and laid him down again. And when he had eaten again, he went in the strength of that meat forty days and forty nights unto Horeb the mount of God. Such a blessing did God give to it, that made it sufficient to sustain him for so long a time. When the Hosts of the Kings of Israel and Judah were distressed for want of water, they sought to God by the Prophet Elisha, and God gave them plenty of water in their great necessity. 2 Kings 3. 16--.* *And he said, Thus saith the Lord, make this valley full of ditches. For thus saith the Lord, ye shall not see wind, neither shall ye see rain, yet shall this valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And ver. 20. And it came to pass in the morning, when the meat-offring was offered, that behold, there came water by the way of Edom, and the country was filled with water. And we may see in the Gospels that our blessed Saviour did often feed many thousands with a few loaves and a little quantity of fish, when he saw it needful to work such a miracle for them. By these and such Instances we see how God hath in an extraordinary manner relieved his People and Servants in their great necessities, and supplied them with food and such things as they stood in great need of.*

2, We may see also that Almighty God hath often delivered his People and Servants in an extraordinary and miraculous manner from great and eminent Dangers, and from such Judgments and Calamities as have befallen others. God preserved *Noah* from that prodigious Flood that swept away the Inhabitants of the old World in his time, and drowned all Mankind beside him and his Family. *Gen. 7. 1--*. He protected *Abraham* in all his travels, and delivered him from all his fears. He preserved him from being hurt by the *Egyptians*, *Gen. 12*: And from the hands of the four Kings that took *Lot* captive, against whom he warred, *Gen. 14*: And out of all other straits that he came into, did he deliver him. He preserved *Lot* from that dreadful judgment of fire, that destroyed the Cities of *Sodom* and *Gomorrhah* &c.

*Gen.*

*Gen. 19.* He kept *Jacob* from being hurt by his Brother *Eſau*, when he came out with an Hoſt of 400 men againſt him, and turned his heart ſo that he did him no harm, but embraced him in love; *Gen. 33. 4.* He protected *Moſes* from being hurt by *Pharaoh* King of *Egypt*, when he came to deliver the *Iſraelites* out of his hand; and armed him with ſuch power of doing wonders, that he made him like a God to *Pharaoh*, as he ſaith, *Exod. 7. 1.* And he preſerved him all along afterwards in all thoſe dangers that he underwent; and from the hands of thoſe Kings with whom he warred, over whom he gave him victory: And preſerved his People *Iſrael* from all the dangers that they met with. He protected *Joſhua* and his People afterwards from all the Kings of *Canaan*, and gave him victory over them and their Armies, as we may ſee in the book of *Joſhua*. The Lord preſerved *David* from all the attempts of King *Saul* to take away his life, and at the laſt ſet him upon the Throne of *Iſrael*. And hereby we may ſee how vain a thing it is to ſeek to take away his life, whom the God of Heaven will preſerve; and how thoſe that ſet upon ſuch enterprizes, like *Saul* and *Pharaoh*, do moſt miſerably fret and gall themſelves; and that diſappointment and grief are the fruits of ſuch ſinful attempts. In a miraculous manner did the Lord deliver the Prophet *Elijah* from the two Captains and their men, that were ſent from the King of *Iſrael* to take him; and ſent down fire from Heaven to conſume them; *2 Kings 1. 9--*: And from *Jezabel*, and all dangers elſe did God deliver him. The Lord delivered the Prophet *Eliſha* from the Bands of the *Syrians*, and garded him with Horſes and Chariots of fire; *2 Kings 6. 15--*: And from the King of *Iſrael*, when he ſent to take away his head; and from all dangers elſe did God deliver him. The Lord in a remarkable manner delivered *Samaria* and the *Iſraelites* from the Hoſt of *Syria* (*2 Kings 7. 6--*) and frightened the whole Hoſt away, and made them to overrun their Tents and Horſes through fear. The Lord preſerved and delivered King *Hezekiah* and *Jeruſalem* in a miraculous manner from *Sennacherib* the King of *Aſſyria*, and ſent his Angel to deſtroy his whole Army; *2 Kings 19. 35.* And it came to paſs that night, that the Angel of the Lord went out, and ſmote in the Camp  
of



of the Assyrians an hundred and fourscore and five thousand, and when they arose early in the morning, behold they were all dead corpses. In a wonderful manner were the three Children preserved and kept from harm, even in the midst of the fiery Furnace by the Omnipotent power of God: Dan. 3. 26--: *Then Shadrach Meshach and Abednego came forth of the midst of the fire. And the Princes, Governors and Captains, and the King's Counsellors, being gathered together, saw these men upon whose bodies the fire had no power, nor was an hair of their head singed; neither were their coats changed, nor the smell of fire had passed on them.* In this extreme danger, and hopeless condition to all humane appearance, were they thus miraculously delivered, and had not the least degree of harm. The Prophet Daniel was protected and defended by an Angel in the Lyon's den from being torn in pieces, or hurt by them; Dan. 6. 21--: *Then said Daniel unto the King, O King, live for ever. My God hath sent his Angel, and hath shut the Lyons mouths, that they have not hurt me; for as much as before him innocency was found in me: and also before thee, O King, have I done no hurt.* The Lord by an Angel delivered St. Peter out of prison, and out of the hands of Herod, who was minded to put him to death: Acts 12. 7--: *And behold the Angel of the Lord came upon him (saith St. Luke) and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the Angel said unto him, gird thy self, and bind on thy sandals. And so he did. And he saith unto him, cast thy garments about thee, and follow me. And he went out, and followed him--.* By these and such like examples we may see, That God hath delivered and protected his People and Servants from very great and eminent dangers in a wonderful and miraculous manner, when they have had no power and might to help and defend themselves. And from hence we may be the more encouraged to put our trust and confidence in him, and hope that he will have pity and mercy upon us, and send us help and relief in all our straits and needs and helpless conditions, if we have recourse to him, and depend upon him for help and protection and relief at all times, as we ought. We have all the assurance that well can be that  
God

God will no ways fail us in the day of trouble; And we have as great encouragement as we can well desire, to trust in the Lord *Jehovah* at all times of the greatest Dangers: And if we can but believe his sacred and sure Word, and rely upon his faithful Promises, we need not much to fear in the darkest and blackest Times that can come upon us, such as this is like to be. If we are not wanting to our selves, but will repent and seek to God, and trust in him alone, he will never be wanting to us, but will be sure to be with us at all times as need shall require; and even at the Stake, if we should be brought thither, will he be with us to support us, as he was with St. *Stephen*, *Acts* 7. 55. And even now will the Lord God Almighty assume and take to himself his great Power, and will Reign, *Rev.* 11. 17: that is, will Reign in a magnificent and glorious manner, and make mortal men to know in the end, that it is He which ruleth in the Kingdoms of men, and disposeth of them as he sees good. Now will he exert and put forth his Almighty Arm for the protection and defence of his Church and Servants in their forlorn and helpless condition. And when we have seen this, we are to imitate that Heavenly Assembly of Elders, and to sing Alleluja's to him, and to return thanks to the Lord God Omnipotent, because he hath so visibly set up his Standard here among us, and hath Reigned in such a glorious and renewed manner for the preservation of his Church and Servants. Now in the end of this dark Time that is coming upon us, will the Lord God Omnipotent shake the Earth and the great City too (*Rev.* 11. 13.) and affright the Inhabitants thereof, and make them to give glory to the God of Heaven. And then are the Enemies of the Protestant Church to expect that the second dreadful Wo will be executed upon them. *And in the earth-quake (saith St. John) were slain of men seven thousand.* Which number seems to be put not strictly for just seven thousand, but for an exceeding great number of men that shall be then slain. [See the Letter of a Protestant Clergy-man--.] And therefore we had need to take great care that we do not fall to Popery, and so perish in this Destruction. We ought to take great care that we fall not from God to any sinful practices; for hereby we shall do our selves more harm than all our Enemies can do to us. By *Rev.* 11, we

may see that Popery shall prevail for three-years and an half, and that then after this time is expired the Protestant Church shall be as glorious as ever it was before. And from this XI Chapter we have assurance of God's extraordinary help and protection even at this very time, that he will in a wonderful manner defend his Church and Servants, and fight for them against their Enemies; And after this short time of Tryal, will exalt them again. And this will be an exceeding great Support and Comfort to us in our mournful and forlorn condition, to know this before-hand, and to be assured of it by Divine Revelation. We may even look upon the Divine Consolation that God gave to his People the Jews by the Prophet, as spoken to us. *Is. 26. 20. Come, my People, enter thou into thy chambers, and shut thy doors about thee; hide thy self as it were for a little moment, untill the Indignation be over-past.* With Faith and Patience we may well wait upon God for such a little time, when he, for wise and righteous ends does permit such a Tragical Scene of affairs to be brought upon the Stage of the world. And now to conclude,

Seeing our God is such a Rock of Salvation against all that can befall us; seeing he knows and regards our conditions and all our Dangers and Needs and Wants, and is both able and willing to help and succour us upon all accounts; seeing he hath given so great Assurance that he will never fail us and be wanting to us, if we serve him and trust in him; Let us then not be Infidels and Faithless in so clear a Light, but let us be prevailed upon to make him, and him alone, our Rock and Confidence, and betake our selves to him at all times of Danger and Distress for help and relief. Though we have sinned and been great Transgressors, and so given him too great a cause to cast off his protection and care of us; yet if we repent and return to him, he is prone to mercy, and therefore we may chearfully hope that he will yet be our Almighty God and Protector. Let us all then bid adieu to all our sinful and evil ways, and set our selves seriously and earnestly to seek the Lord of Hosts, and then we shall be sure to find him, and to find him a Mighty God for us in the needful time of trouble and distress. Let us address our selves to him in earnest prayer and fasting, that he would be graciously pleased to pass by our Transgressions, and to pity  
and

and help us in all the perilous conditions and miseries that befall us. Let us call upon him with the man in the Gospel (*Mar.* 9. 24.) to succour and help our unbelief, to encrease and strengthen our Faith in him, and to confirm our hopes and confidence in his great Mercy and Goodness, that we may at all times chearfully depend and rely upon him, and never doubt and despair of his Almighty Help and Protection. I conclude all with that Collect of our Church, ordered to be used upon the fourth Sunday after *Epiphany*.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

# ERRATA.

**I**N the Watchman's Voice. P. 19. L. 3. r. forbearance. l. 21. r. Romish. p. 20. l. 25. r. sinners. p. 26. l. 4. r. Jailer. l. 15. r. at another. p. 43. l. 22. r. we are not.

In the Letter. p. 1. l. 1. r. Laity. p. 14. l. 6. r. Angels. p. 15. l. 29. r. Papists. p. 17. l. 5. r. the Saints. p. 22. l. 33. r. that. p. 23. l. 6. r. Emperors. p. 29. l. 18. r. and an half. p. 47. l. 6. r. marginal. p. 57. l. 6. r. Tranquillity. p. 58. l. 22. r. of time. p. 59. l. 5. r. Rome. p. 62. l. 22. r. Providence.

In the contrariety of Popery, &c. p. 5. l. 23. r. yea Lord p. 16. l. 2. r. directions. l. 26. r. Apostle. p. 24. l. 2. r. Not. p. 27. l. 11. r. effected. p. 46. l. 16. r. (saith he) p. 47. l. 5. r. not to marry. p. 53. l. 8. r. saith he.

In the Church's Request. p. 5. l. 10. r. Tranquillity. p. 31. l. 2. r. we were. l. 33. r. truly. l. 37. r. fulfilled. p. 35. l. 5. r. or wife. l. 20. r. you. p. 36. l. 11. r. confounded.

In the Exhortation to trust in God. p. 9. l. 28. r. thou. p. 11. l. 17. r. possess. p. 15. l. 38. r. his. p. 20. l. 38. r. handy-work. p. 22. l. 29. r. subtille.

P stands for page. L for line. R for read.